

developed in an editorial sanctum, and whose experience covers decades of years, with multitudes of men and women under their observation, is worth more than all the conclusions of uninformed and unsympathetic writers. The testimony of Taft and Bryan, both of whom personally inspected the work and saw it in its practical operation, is worth something more than that of any yellow journalist or of all of them put together. The charge has never ceased to be heard that all the converts in China are "rice Christians," but it is a fact that those so-called "rice Christians" stood their ground in the times that tried men's souls in the same manner as did the martyrs of old. In the Boxer troubles thousands of them sealed their faith with their blood. The men, from this country, who were on the ground, saw this and knew this. They testify that not one per cent of the converts to Christianity recanted, even though their lives were the forfeit for failure to renounce the faith. Would as many Americans be faithful under similar circumstances? We doubt it. And in that same Boxer war, what would have happened if it had not been for the wisdom and bravery of some of the despised missionaries over there? The defense of Peking was wrought out and led by Gamewell, a humble South Carolina Methodist missionary.

So far as concerns the matter at home, the author of this unreasoning attack upon Christian work shows his ignorance of the facts. When, in the course of many years' work among the Chinese, multitudes of whom have developed splendid Christian characters, and many of whom have returned to their own country and become, at their own charges, diligent propagators of the Christian faith, has a case anything like to that of the Sigel girl occurred? What warrant has the author of this attack upon missionary work at large for attributing this tragic death to mission work rather than to some foolish action of the girl herself, who, not wisely limiting her work to Christian effort, seems to have encouraged this brutal Chinaman to social calls at her home, and who possibly went to see him as well? If some misguided, foolish women in the North or South should permit or encourage the same procedure with the blacks, similar cases would be apt to arise far more frequently than they have arisen amongst the Chinese. And it is a fact that many clear thinkers attribute the awful prevalence of assaults upon white women to the tuition in social equality which some misguided people have tried to give and which the lower race has eagerly grasped. Because under such influences and conditions such tragic results have now and then appeared, shall the wise, the charitable, the philanthropic, cease their efforts to teach the colored race, or shall the State abolish her colored schools?

The truth of the matter is, as we have elsewhere stated, that those who attack Christian effort and depreciate Christian missions because of the Sigel case have not paused for a moment to reflect that thousands of cases of such work have gone on for scores of years without any such tragic end, that complications just as serious as those which led up to this young woman's death are in constant existence, and that the Christian work of honest and discreet people is not

the cause of such tragedies, but without doubt has been thousands of times the preventive of them.

NOTES IN PASSING.

By Bert.

In the fourteenth chapter of Acts we have the record of the miraculous cure of a lame man by Paul and Barnabas, which very closely resembles the cure of the impotent man at the Beautiful gate of the temple by Peter and John. Both the patients were lame from their birth; both were beggars; both were healed by apostles; neither patient asked for a cure, neither ever expected to be cured; in both cases the healers were looked upon with wonder and admiration culminating in Lystra, in an attempt to sacrifice to them; and in both cases persecution followed immediately.

The differences are as striking as the agreements. The patient in the first case was a Jew, in the second a pagan. We are to learn that in the distribution of his favors as in the administration of His justice God is no respecter of persons. God has sympathy for suffering humanity everywhere, and is leaving nothing undone that he can do to remove the cause. Peter and John were the active agents in one case. Paul and Barnabas in the other. God's willingness to bestow power is as remarkable as his willingness to bestow healing. No one man has a monopoly of spiritual power, but all who will pay the price may have the grace.

The above incidents, backed as they are by innumerable others, show that the followers of Christ are the greatest relievers of distress in the world. Neither paganism, nor traditionalism, nor other form of religion is as unselfish in its ministrations as Christianity. Heathenism does nothing to remove the suffering of its devotees. Heathenism is marked by the most heartless neglect. We sometimes hear of the generous benefactions of the Jews, but these are for the most part in the interest of Jews. Christianity knows no pagan, no Christian, no Jew, no Gentile, in the outgoings of its sympathy. It acts for Christ's sake, and looks with equal kindness on all his needy creation.

It is noticeable that good men often have bad memories, and bad men good ones.

"He ever liveth to make intercession." Heb. 7:25. Can there be anything nobler in heaven or on earth than to stand between a soul and death? The ministry of intercession is a Divine prerogative; whoever feels upon him the burden of the sins of others and is oppressed by their weight more than is the sinner, himself is a partaker of the Divine nature.

"I will not leave you comfortless; I will come to you." John 14: 18. To possess Christ is to possess comfort. There are many substitutes, many things which promise comfort, but like Job's friends, they are but "miserable comforters" at their best. Christ in the heart is the secret of joy, and there is no other. The life illumined by his Light walks in perfect safety, however, dark the worldly prospect may be.

God can not be hid in the life that is hid with Christ in God.